

Research Article

Studying the Place of Transcendental Ideals and Human Instincts in Modern Psychology: An Insight into the Alternative Discourse of Mohammad Rafi-ud-Din*

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Abstract

The integration of psychological and natural sciences is an ongoing process that aims to understand the human mind in the context of the natural world. Rafi-ud-Din has made significant contributions to this field with his concept of human nature and psychology. He argues that the urge for ideals is the real, ultimate, and sole dynamic power of human actions, and that it finds its roots not in instincts but in something transcendental and metaphysical. He describes man as a spiritual and moral self that has innate knowledge of good and evil, and builds his own discourse to describe human nature in the light of the Qur'ān. He also addresses the influential theories of Marx, Freud, Adler, and MacDougall at length and critiques the ideas that view human nature as primarily driven by instincts, arguing that this view reduces man to the status of a social animal and ignores the spiritual and moral dimension of human existence. His alternative discourse on the role of instincts in human psychology and the place of transcendent ideals in understanding man offers a unique perspective on this topic, and his work is an important contribution to the ongoing debate on the integration of psychological and natural sciences. This paper aims to study the ideas and approaches of Rafi-ud-Din about Human Nature and his efforts to refute the thoughts of modern thinkers


Keywords: Human Instinct; Western; Episteme; Psychology; Transcendental Ideals; Qur'ānic Discourse

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مقالة بحثية

دراسة مكان المثل العليا والغرائز البشرية في علم النفس الحديث: نظرة نحو الخطاب
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ملخص

إن تكامل العلوم النفسية والطبيعية هو عملية مستمرة تهدف إلى فهم العقل البشري في سياق العالم الطبيعي. وفي هذا السياق، يقدم رافع الدين إسهامات كبيرة من خلال مفهومه عن الطبيعة البشرية وعلم النفس. مجادلًا في أن الرغبة في المثل العليا هي القوة الحقيقية والنهائية والديناميكية الوحيدة للأفعال البشرية، وأنها لا تجد جذورها في الغرائز؛ بل في شيء متسام وميتافيزيقي. يصف الإنسان بأنه الذات الروحية والأخلاقية التي لديها معرفة فطرية بالخير والشر، ويبني فكرته الخاصة لوصف الطبيعة البشرية في ضوء القرآن الكريم. كما يتناول النظريات المؤثرة لماركس وفرويد وأدلر وماكدوغال بإسهاب، وينقد الأفكار التي ترى أن الطبيعة البشرية تحكمها الغرائز في المقام الأول، معتبرًا أن هذه النظرية تضع الإنسان موضع الحيوان الاجتماعي، وتتجاهل البعد الروحي والأخلاقي للوجود البشري. يقدم خطاب رافع الدين البديل حول دور الغرائز في علم النفس البشري، ودور المثل العليا في فهم الإنسان من منظور خاص. وعليه، يعد عمله إسهامًا محوريًا في النقاش المستمر حول تكامل العلوم النفسية والطبيعية. بناء على ذلك، يهدف البحث إلى دراسة أفكار رافع الدين ومناهجه حول الطبيعة البشرية، وجهوده في الرد على بعض المفكرين المعاصرين.

الكلمات المفتاحية: الغريزة البشرية، نظام المعرفة الغربية، علم النفس، المثل العليا، الخطاب القرآني

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1. Introduction: An Insight into the Inquisitive Theories of Human Nature

Inquiry into human instinct and human nature has been in constant debate and discussion for centuries. Classical civilizations had their own comprehension of Human Nature, in ancient China, human nature was closely associated with Taoism, which held that humans were inherently virtuous and truthful but were corrupted by societal norms and expectations. In order to regain their natural virtuous state, individuals had to adopt the principles of Taoism.¹ Similarly, in ancient Egypt, human nature was linked to the concept of the afterlife. The belief was that one's actions in life would determine their fate in the afterlife, and so living a virtuous life and following the teachings of the gods was crucial for a positive outcome.² In ancient Greece, human nature was thought to be a balanced blend of reason and emotion. The philosopher Aristotle believed that humans were rational animals capable of rational thought, but that emotions also played a significant role in decision-making.³ Aristotle's theological approach emphasized the spiritual relationship between divinity and human nature, understanding it in terms of both final and formal causes. A common thread about Human Nature among these civilizations was the belief that living a virtuous and ethical life was essential for personal fulfillment and societal harmony. The other prominent view about human nature in ancient times was the one given in Semitic religious tradition, comprising mainly of Christian and Muslim, thought which was based upon revelation and divine guidance. Although both those traditions i.e., Greek and Religious have different epistemologies and differ a lot from each other in many respects regarding human nature, they seem to agree with each other at certain points. All these traditions agree on the transcendence of Man and declare him a spiritual self instead of merely being a material self. Rather, according to them, the real dignity of man lies in the particular fact that he is a spiritual and a moral being. This was the reason why traditional civilizations considered Man as the center of all the creation.

Theories about human nature have evolved throughout history, but the scientific and technological progress of the 19th and 20th centuries sparked a renewed interest in this topic. In contrast to the classical metaphysical theories, modern psychological sciences sought to explain human nature through observable phenomena without emphasizing metaphysical causation. These models demonstrated the origins of human nature and the various underlying

1 Emily Mark, "Taoism," World History, February 22, 2016, Date of Access: February 19, 2024, at: <https://www.worldhistory.org/Taoism>

2 Journey to Egypt, "Ancient Egypt Books" Accessed February 19, 2024, at: <https://www.journeytoegypt.com/en/books/ancient-egypt>

3 B. R. Herghanin, *An Introduction to the History of Psychology* (Wadswarth: Cengage Learning, 2005), p. 23.

mechanisms, highlighting the capacities for diversity and change, which would possibly violate the concept of a fixed human nature. Charles Darwin and Jean-Baptist Lamarck (1744-1829) challenged traditional notions of human nature with their theories of evolution. These theories suggested that human ancestors were different from present-day humans and reduced human beings to biological beings driven by their needs.⁴ Another influential theory which challenged the prevalent theories was Dialectical Materialism, developed by Karl Marx, which emphasized the role of economic and social forces in shaping human nature."⁵ Karl Marx proposed the perspective that ideals originate from humanity's economic instincts and are merely distorted reflections of their economic circumstances.⁶ Sigmund Freud (1856-1939) argued that human behavior is driven by unconscious instincts, which he called the id, ego, and superego. He declared sexual activity the focal human instinct and biggest motive.⁷ He portrayed the urge for sex in a large scale that to the point of making it the primary objective of humanity is to satisfy those urges. For instance, in infancy, sucking the mother's nipple or the child's own thumbs is a manifestation of these sexual urges. In the next stage, which is the Anal stage, sexual urges are manifested, according to Freud, in the discharge of feces by the child.⁸ Another important theory, proposed by the Austrian psychotherapist and contemporary of Sigmund Freud, Alfred Adler (1870-1937), was a form of antithesis to the Freudian method. He believed that all human behavior is driven by the innate desire for self-assertion and the urge for dominance and power, which he referred to as the "striving for superiority." For him, the striving for superiority motivates us to overcome feelings of inferiority and to strive toward our full potential.⁹ William McDougall (1871-1938), another prominent psychologist, argued that humans are born with a set of innate instincts that are primary determinants of human behavior. These instincts are not learned through experience or cultural conditioning but are instead a product of our biological heritage. McDougall believed the ideal urge results from a combination of all the instincts (the sentiment of self-regard) and serves the particular instinct of self-assertion. McDougall argued

4 Charles Darwin, *The Origin of Species* (London: John Murray, 1859), at: https://www.vliz.be/docs/Zeecijfers/Origin_of_Species.pdf

5 Erich Fromm. *Marx's Concept of Man* (New York: Frederick Ungar, 1966), p. 121.

6 Karl Marx and Friedrich Engels, *the communist Manifesto*, (ed.) Samuel H. Berr (New York: Appleton-Century-Crofts, 1955), at: <https://www.bard.edu/library/arendt/pdfs/Marx-CommunistManifesto.pdf>

7 Sigmund Freud, James Strachey, and Peter Gay, *The Ego and the ID: The Standard Edition of the Complete Psychological Works of Sigmund Freud* (London: Hogarth Press, 1923), pp. 1-66.

8 Sigmund Freud, *The Civilization and its Discontents* (London, England: Penguin Classics) p.82-85, at: https://www.sas.upenn.edu/~cavitch/pdf-library/Freud_SE_Civ_and_Dis_complete.pdf

9 Alfred Adler, *The Practice and Theory of Individual Psychology*, Trans. P. Radin (London: Kegan Paul Trubner and Co., 1940), pp. 3-23.

that instincts are not static, but can be modified and adapted through learning and experience.¹⁰ He believed that humans have the ability to override their instinctual impulses and make conscious decisions based on their values and beliefs.

All these modern theorists admitted the presence of man's authentic self is his unconsciousness, which requires his satisfaction. Despite the differences, all theorists assert that the urge for ideals does not stem from an independent urge within humans. Rather, it is acquired from the sub-serve or desires and impulses of man, known as instincts, which humans share with animals and objects which is the maintenance of the individual's life and race. Moreover, these theories, while advocating the presence of visible motives, do not consider the presence of transcendental ideals such as the concept of the soul, higher consciousness, or ultimate reality in human nature and consider them outdated or unscientific concepts, that have no place in the modern conception of human nature.

These reductionist points of view limit human nature to inferior and material motives, and negate the dignity of man and degrade him to the level of animals having the same instincts and motives. Muslim modern scholars like Sir Muhammad Iqbal (1877-1938), Malek Bennabi (1905-1973), and others countered the onslaught of modern Western thought as Iqbal highlighted the concept of *Khudi* and Malek Bennabi did talk of colonizability in human nature¹¹ but a solid critique on the theories of Human Nature came from Rafi-ud-Din (1904-1969), a prominent Muslim thinker of the 20th century from Pakistan.¹² He is not as widely read and discussed as other popular Muslim ideologues, but he put forth a solid and strong critique upon these theories which have considerable contribution in reducing the status of man from a "highly dignified creation" to a biological homo-sapient whose whole life struggle is focused on the satisfaction of biological instincts. In his influential and intellectual work, titled *Ideology of the Future*, he discussed the philosophical nature of man in the light of Qur'ānic teachings at length. He tried to respond to the challenge given by modern knowledge to Islam.¹³

He believed that Islam has never been ideologically challenged as such in history as in the form of modern thought, which has liberated man from all the typical constraints enforced upon him by religion and other authorities. Religious beliefs are no longer deemed accurate ideations

10 William McDougall, *An Introduction to Social Psychology* (London: Methuen & Co. Ltd, 1919), pp. 25-35.

11 Fawzia Bariun, "Malik Bennabi and the Intellectual problems of Muslim Ummah," *The American Journal of Islamic and Social Sciences* 9/3 (1992), pp. 325-337.

12 Admin, "Career and Achievements of Dr. Mohammed Raf-ud-din", Dr. Rafiuddin, January 31, 2024, Date of Access February 19, 2024, <http://dr-rafiuddin.com/career-and-achievements-of-dr-mohammad-raf-ud-din/>

13 Muhammad Rafi-ud-Din, *Ideology of the Future* (Lahore: Markazi Anjuman Khuddam ul Qur'an, 2018), pp. 8-17.

but are perceived as a bewildering mix of concepts. Moreover, with the overwhelming progress in science, only empirically proven phenomena are accepted to be true and factual.¹⁴ In order to respond to the challenge, he was of the view that without establishing the epistemological grounds of Islamic thought, there is no possibility that Islam can become the religion of the world and the ideology of the future.¹⁵

In his writings, he has systematically and scientifically refuted the modern scientific claims of human nature and has built his own original, unique discourse which not only refutes the influential Western discourses (Karl Marx, Sigmund Freud, Alfred Adler, and William McDougall)¹⁶ but also provides an alternate paradigm to understand human nature. By integrating and creating concordance with psychological sciences, natural sciences, and religious sciences, he has put forth exclusive discourse on the role of human consciousness and instincts. The concept of human nature, as explained by him, is a crucial for the needs of humanity.

The main objectives of this are to study and explore the Islamic Perspective of Human Nature as developed by Rafi-ud-Din and to study the validity of his critique upon the Western ideologies. Snowball sampling has been used for deducing the ideas of Rafi-ud-Din from the *Ideology of the Future* and the *Modern Knowledge, and the Qur'ān*.

In order to build his thesis on human nature, Rafi-ud Din started with the process of creation and modern theories on the creation and evolution of human life on Earth. He depicts his personal understanding of the cosmos and the process of creation while refuting the Western theories on human nature. All his writings and arguments, seemingly unrelated, are interwoven with each other and lead to his main thesis, "The Inherent Urge of Ideals in Humans."

Below is a brief description and analysis of his critique of Western discourses.

2. The Complexity of the Human Being: Deconstructing Reductionist Accounts of Human Nature in Western Discourses

The most important aspect of Rafi-ud-Din's works is the rebuttal of the Western notion of man, which dominated in the initial years of the 20th century. He challenged those notions and theories and refuted their logical arguments.

14 Ibid., pp. viii-xvii.

15 Ibid.

16 Ibid.

2.1 Reassessing the Materialistic Notion of History in Karl Marx

Marx's materialism is a philosophy that highlights the role of economic conditions in shaping societies and their development over time. According to Marx, social classes arise due to differences in economic relationships to the means of production, and conflicts between these classes drive historical change. The mode of production determines the nature of social relations and the ideas that people hold, and societies develop through a series of stages characterized by different modes of production. Marx's materialism also emphasizes that ideas, beliefs, and values are shaped by the material conditions and social relations of a particular historical era. In essence, Marx believed that economic conditions and historical context are fundamental to understanding human societies and their institutions.¹⁷ This philosophy of reducing Man to a slave of material needs remained the most influential discourse during the 19th and 20th centuries.

In his refutation of Karl Marx's materialistic notion of man, he rejected the idea of economic progress being the sole concern of humans.¹⁸ Although he commended Marx for giving a voice to the underprivileged of society, he believed that Marx's discourse was flawed, filled with fallacies, and was against the dignity of man. It presents a sectional view of human nature.¹⁹

Rafi ud din questioned Marx's theory by raising a few queries. Firstly, he questioned the source of motivation and commitment that drives individuals to sacrifice their needs for a higher cause, as evident in the case of the communist Bolshevik Revolution (1917-1923), where millions of people sacrificed their lives despite being aware that they might not enjoy the fruits of their struggle.²⁰ Secondly, he pointed out that even when a person's economic needs are satisfied, they still feel melancholic deep inside. Thirdly, he questioned the continuous evolution of needs and desires in humans, which suggests that economic needs cannot be the only source of setting human ideals.²¹

The refutation of Marx by Rafi ud Din highlights the need to reconsider the prevailing concept of man and to recognize the limitations of the materialistic approach that ignores the spiritual and emotional aspects of human existence.²² His critique of Marx's theory also calls for a more

17 Karl Marx, *Das Kapital: A Critique of Political Economy*, Vol. 1, (ed.) Frederick Engels, Trans. S. Moore & E. Aveling (Chicago: H. Regnery, 1959).

18 Muhammad Rafi-ud-Din, *The Fallacy of Marxism* (Lahore: Institute of Islamic Culture, 1969), pp. 12-13.

19 Rafi-ud-Din, *The Ideology of the Future*, p. 265.

20 Muhammad Rafi-ud-Din, *The Fallacy of Marxism*, pp. 19-22.

21 Ibid.

22 Ibid., pp. 24-35.

nuanced understanding of the sources of motivation and commitment that drive human behavior.

2.2 Challenging the Stereotypical Perceptions of Freud's Theories on Human Behavior

Freud's theory significantly highlights sexual instincts, along with aggression and the pursuit of power, as primary motivators of human behavior, shaping one's personality. This emphasis is evident in his description of a child's development, where he deduced sexual pleasure at every stage, from infancy to a later stage of awareness of the genitals and attraction towards the opposite-sex parent, known as the Oedipus Complex.²³

Rafi-ud Din, in his appraisal of Freud's ideas, acknowledged Freud's contribution in classifying the mind into the id, ego, and superego and emphasized the significance of the unconscious as a dynamic power of human behavior, which opened new horizons in the knowledge of human nature.²⁴ He contended that Freud's overemphasis on sex and the source and nature of the unconscious urge to be sexual is where the theory falls short and, indeed, is a faulty representation of human nature.²⁵

In his refutation of Freud, Rafi-ud-Din argues that sexual instinct is present in both humans and animals, but it doesn't induce nervous disorders in animals as it serves as a biological necessity. In humans, the sexual instinct is far more powerful, and during adolescence and maturity, it gets a surge of vigor from the consciousness instinct to pursue beauty.²⁶ Therefore, the urge for beauty discovers contentment in the sexual instinct and expresses itself as love for the mate. However, this doesn't mean that sex is the fundamental drive for all human actions, and lack of it or any hindrance in it leads to psychological illnesses like hysteria, neurosis, etc., as Freud argued. Sexual love satisfies a different aspect of our urge for consciousness, but it can also conflict with our desire for the ideal, leading to a mental struggle as we try to fulfill both desires.²⁷ Rafi contends that if sex is the only motive of human nature, then engaging in free sexual activity should bring pleasure, and it may initially provide a sense of satisfaction, but eventually result in feelings of misery and a violation of one's ideals.²⁸ Rafi-ud-Din cites the case studies of soldiers suffering from shell-shock to prove that if an individual behaves without

23 Freud, Strachey and Gay, *The Ego and the Id; Freud, The Civilization and its Discontents*, pp. 82-85.

24 Muhammad Rafi-ud-Din, *The Qur'an and Modern Knowledge*, trans. S. D. Mahmud (Lahore: Dr Rafi-ud-Din Foundation, 2009), p. 259.

25 Rafi-ud-Din, *The Ideology of the Future*, pp. 155-161; *The Qur'an and Modern Knowledge*, pp. 258-260.

26 Rafi-ud-Din, *The Ideology of the Future*, pp. 159-163.

27 Ibid.

28 Ibid., pp. 163-168.

any deliberate intention or passion for their ideal, they are likely to suffer from disorders like anxiety and depression.²⁹ He suggests that psychoanalysis can play a role in treating nervous disorders and preventing them, but it can fail if the patient's ideal remains unchanged throughout the treatment.³⁰ Also, the pursuit of higher activities related to beauty, goodness, and truth can bring joy and happiness. It can also shed light on the reality of the "Oedipus Complex" and the interplay between the super-ego and the complex.³¹

Rafi-ud Din proposed the theory of self-consciousness in humans, which consists of three levels. During childhood, the primary focus is on satisfying basic needs like eating. At the second level, a person starts to consciously and unconsciously comprehend the concepts of good and evil from their environment, including parents and teachers.³² These individuals become the person's role models and guide their progression in self-awareness. The individual's life goals and ambitions may change over time and are not fixed. The third level involves a person's perception of the world and their appreciation of beauty.³³

He stressed upon the fact that complete satisfaction can only be achieved when our ideal can satisfy our urge for beauty entirely, which requires an increasing appreciation of the Beauty of Consciousness and the Perfect Ideal.³⁴

Rafi-ud-Din argues that intense love serves as the origin of all human actions and all conflicting desires can find contentment in a singular object of love, the Divine self, and the Qur'ān views it as a form of worship. This intense love operates on an unconscious level, compelling individuals to act without full comprehension. The terms "astray" and "right path" reflect the physical manifestations of unconscious disobedience and conscious obedience, respectively.³⁵

2.3 The Roots of Dominance and Self-Assertion: Adler's Theory Reconsidered

Alfred Adler believed that the need to make up for an unconscious impulse sense of inferiority is the key to understanding human nature. This feeling of inadequacy is created in early childhood

29 Ibid., p. 276.

30 Ibid., p. 164.

31 Ibid., pp. 165-169.

32 Rafi-ud-Din, *The Qur'ān and Modern Knowledge*, p. 259.

33 Rafi-ud-Din, *The Ideology of the Future*, pp. 176-177.

34 Ibid., pp. 173.

35 Rafi-ud-Din, *The Qur'ān and Modern Knowledge*, pp. 261-263.

when the child is dependent on caregivers for survival and perceives them as all-knowing and powerful. To make up for this feeling of inferiority, the child strives to assert themselves and gain recognition from others, becoming the center of attention and winning approval. According to Adler, this drive to impress and prove oneself to others is a fundamental aspect of human psychology that shapes an individual's approach to the world throughout their life.³⁶

Adler argued that the child's aim in acquiring this authority and superiority. is to win the admiration and praise of others, becoming the center of their interest. The power that the desired accomplishment is commendable, admirable, and deserving attention and interest. Adler saw this urge for self-assertion and urge for dominance as the key in human instinct, suggesting that the desire for it is at the root of human psychology.³⁷ While Adler opposed the Freudian concept of an unconscious sexual urge in childhood, he also mistakenly attributed the urge to dominate solely to this struggle for power.

Rafi-ud-Din acknowledges the existence of the impulse to control, as observed by Adler, but disagrees with it as the defining attribute of man's personality. He argues that the source of this urge requires further examination, whether it arises from internal or external factors. Rather, he sees this urge as stemming from an innate love of beauty and the ideal. Seeking approval is the ultimate motivating force, and power is merely a means to satisfy this need. This praise can only be possible for absolute beauty, which possesses both aesthetic glory and dominant attributes, "the power that the child wants to attain is clearly another name for beauty, and the urge of self-assertion in the child is nothing but the urge for beauty."³⁸

He further argues, "Since power is meant for the achievement of the ideal and is measured by its capacity to achieve the ideal, to achieve Power is, therefore, to achieve ideal ... Power, therefore, includes the ideal; it includes Beauty. Power and Beauty are two aspects of one and the same thing. They go hand in hand with each other; in fact, they cannot be distinguished from each other ..."³⁹ "Our desire for power is really a desire for Beauty. We feel inferior and powerless only when we are unable to achieve our ideal ... All activities in which we seek Beauty give us, if successful, a sense of power by seeking beauty and we feel inferior whenever we fail in the search for Beauty whatever the form it may take."⁴⁰

36 See: <https://www.britannica.com/biography/Alfred-Adler>; <https://www.britannica.com/science/individual-psychology>

37 Alfred Adler, *The Practice and Theory of Individual Psychology: A Systematic Presentation in Selections from His Writings* (New York: Basic Books, 1956), pp. 3-38.

38 Rafi-ud-Din, *Ideology of the Future*, p. 178.

39 Ibid., p. 179.

40 Ibid., p. 178.

In short, the rationalization of Adler directs us, even more easily and distinctly than that of Freud's, to the conclusion that Beauty alone is the driving force of life.⁴¹ Furthermore, the attraction to the concept of power lies in its use, not in dominance itself. The purpose for which one desires power depends on how evolved their love of the ideal is and how self-conscious they are. While a common politician may seek power to take advantage of others, a dedicated politician may use their power to aid humanity. Thus, the true driving force is the love of the ideal, rather than dominance alone.⁴²

2.4 Instincts vs. Conscious Choice: Challenging McDougall's Perspective

Rafi-ud-Din has recognized the contributions of McDougall, albeit to a limited extent. He agrees with McDougall's assertion that instincts, which are inherited from man's animal ancestors, play a vital role in an individual's life. McDougall says, "instincts are the prime movers of all human activity ..."⁴³ Since these instincts are inherited from animals therefore without any other influences that human nature might have acquired, the genuine essence of their character must align with what we observe in the animal kingdom.⁴⁴ Instincts are innate and unlearned behaviors that are essential for survival. These are specific, unique to each species, goal directed, can be modified, influenced by experience, and closely linked to emotions. Instincts are also multifaceted, involving not only physical actions but also cognitive processes such as perception, memory, and learning.⁴⁵ McDougall divided instincts into various categories and developed a comprehensive system of instincts such as Behavioral Instincts, the most basic instincts, involving simple reflexes and responses to stimuli; Emotional Instincts are more complex and involve a range of emotional experiences, such as fear, anger, and love.⁴⁶

However, Rafi-ud-Din strongly disagrees with the notion that animalistic instincts form the entirety of human nature and serve as the only motivation behind all human actions. To support his argument, Rafi-ud-Din draws a comparison between humans and animals in Qur'an and Modern Knowledge, highlighting some critical differences between them.⁴⁷

41 McDougall, pp. 17-38.

42 Rafi-ud-Din, *Ideology of the Future*, p. 178.

43 McDougall, pp. 41.

44 Ibid.

45 Ibid.

46 Ibid.

47 Rafi-ud-Din, *The Qur'an and Modern Knowledge*, pp. 248-257.

One of the most significant differences that Rafi-ud-Din identifies is that animals are aware of their surroundings, but they lack self-awareness. In contrast, humans possess self-consciousness and are fully aware of themselves. Additionally, animals cannot resist their instincts, whereas humans have the willpower to ignore these urges for a higher purpose. For instance, Muslims fast to show their ability to resist their bodily needs for spiritual reasons.⁴⁸

Moreover, humans tend to seek more ways to satisfy their desires, while animals are content with fulfilling their basic needs. Humans also have a sense of ideal and beauty, which animals lack. Additionally, humans have an innate curiosity that drives them to seek knowledge and respect for moral values, which drives them to strive for higher ideals. Animals do not have any sense of moral values, while humans seek morality for the sake of values. Animals are unaware of the pleasures of worship while humans can feel the pleasure of worship.⁴⁹

McDougall, on the other hand, fails to address these differences in his work. Although he acknowledges the role of willpower, he fails to offer a logical explanation for it. He suggests that emotions arise when an instinct is satisfied or unsatisfied. Rafi-ud-Din argues that emotions are events in the progression of love and demonstrate the situations that love is passing through.⁵⁰ Love for ideals such as God, religion, country, or nation often requires humans to sacrifice their lives, which cannot be based on instinct alone. Love for ideals rules instincts and emotions, which cannot be the case if it humans are creatures of instincts.⁵¹

The deconstruction of all these theories by Rafi-ud-Din necessitates a detailed insight into his discourse on human nature, which begins from the theory of creation and evolution.

3. The Big Bang and Beyond: The Creation of the Universe and the Truth of Evolution

To lay the groundwork for discussing human nature, Rafi-ud-Din proposes first reconsidering the process of creation itself. He emphasizes that without considering the purposeful and conscious nature of the creation process, no subsequent meaningful discourse about the metaphysical nature of humans can be established. His view differs from the prevalent Western perspective, which regards the universe as a normal physical phenomenon that arose, due to an accident. He argues that the Western idea of creation, which views it as a result of an accident, is flawed because it does not recognize the importance of man and rejects to attribute any form

48 Rafi-ud-Din, *The Ideology of the Future*, pp. 135-137; *The Qur'an and Modern Knowledge*, pp. 247-249.

49 Rafi-ud-Din, *The Qur'an and Modern Knowledge*, pp. 247-252.

50 Rafi-ud-Din, *Ideology of the Future*, pp. 146-148; *The Qur'an and Modern Knowledge*, p. 254.

51 Rafi-ud-Din, *The Qur'an and Modern Knowledge*, p. 254.

of complexity or exclusivity to the making of humanity.⁵²

He quotes various arguments of various modern philosophers besides logical arguments. He states, that the universe is a vast, complex system that operates in a highly symmetrical and balanced manner.⁵³ If this delicate equilibrium were to be disturbed even momentarily, the entire universe would collapse. It is difficult to fathom how such a symmetrical and balanced system could have arisen by chance.⁵⁴ Moreover, Rafi-ud-Din argues that the very presence of balance and mathematically proven relationships between all bodies in the universe is compelling evidence of the existence of a single guiding intelligence behind it all.⁵⁵

He advocated that all life facts support the perspective of a unified and interconnected concept of the universe, which is entirely consistent with a Conscious Reality. This Consciousness, too, it is not simply a mechanical form of mathematical reasoning. Instead this Consciousness is completely mindful and aware of its existence, surroundings, and activities.⁵⁶ The self-awareness of this Reality is clarified only when this self-awareness is viewed as a personality or an individual self. He states, "Sir James Jeans concluded that the reality of the universe is the thought of a creator but it is evident that this thought of a Creator must have its source in the Creator's urge or desire for creation. This desire is realizing itself in the process of evolution exactly as the creative urge of an artist realizes itself in the form of a growing picture."⁵⁷

In his further explanation, he posits that creation is not an instantaneous event but rather a gradual and evolved process, a view that finds support in the Holy Qur'an. While the Qur'an mentions that Allah created the universe in six days.⁵⁸ Rafi-ud-Din proposes that these six days refer to six distinct phases of the creation process, each spanning thousands of years.⁵⁹ This interpretation aligns with the Qur'an's assertion that a single day with Allah is equivalent to

52 Rafi-ud-Din, *Ideology of the Future*, p. 13.

53 Ibid., p. 14.

54 Ibid., pp. 15-16.

55 Ibid., p. 18.

56 Ibid., pp. 13-15.

57 Ibid., p. 13.

58 قال تعالى: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: 54].

That means: (Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds) [Al- A'raf: 54].

59 Rafi-ud-Din, *The Qur'an and Modern Knowledge*, pp. 159-162.

a thousand years of human reckoning, indicating that the universe's creation was a gradual process that unfolded over a protracted period.⁶⁰

In a detailed discussion based on scientific arguments on creation as a gradual process of an intellectual mind, Rafi also ponders upon the concept of evolution developed by Charles Darwin and Lamarck which stands as one of the most pivotal scientific theories. This theory illuminates the manner in which living organisms transform over time, and how novel species can arise from preexisting ones. Darwin's theoretical postulations are often referred to as the theory of natural selection, or simply the theory of evolution. Darwin's proposed mechanism for evolution is natural selection, which he saw as a natural and unguided process driven by the struggle for survival.⁶¹ According to his theory, external factors cause physical changes in living organisms, and through the adoption of certain behaviors, organisms are able to adapt to their environment and make permanent changes to their bodies. These changes are passed on to future generations over time.⁶² The theory forms part of the disconnected scientific description of the universe and, according to Rafi-ud-Din, represents the logical outcome of nineteenth-century materialism, significantly shaping subsequent intellectual trends.⁶³

Rafi-ud-Din agrees with the phenomenon of evolution and believes that life evolves from lower to higher stages. However, he differs with Darwin in the cause of this evolutionary process. He believes that this evolution was initiated by God and that behind every transformation from one phase to the next, a rational mind can be seen. He points out several fallacies in Darwin's theory of evolution. Firstly, he believes that every living organism is self-contained in maintaining its race.⁶⁴ Secondly, Rafi-ud-Din argues that the real, constant, and fundamental variations in animal bodies cannot be explained by Darwin's theory. Lastly, he disputes Darwin's claim that insufficient food for a large number of single species of animal leads to natural selection.⁶⁵

Rafi posits that the notion of the struggle for existence being the sole cause of species evolution, which was believed by both Darwin and Lamarck, is flawed. This is evident from the fact that many species have remained unchanged since ancient times, indicating that being fit to survive is not necessarily a driver of evolution. For instance, horses cannot evolve into

60 Ibid., pp. 97-99; 105.

61 Charles Darwin.

62 Ibid.

63 Rafi-ud-Din, *The Qur'an and Modern Knowledge*, p. 87.

64 Ibid., pp. 91-98.

65 Ibid., pp. 95-96.

human beings. Rather, evolution is powered by the conscious urge to express its potential, and a species' survival efforts merely activate this drive. If a species' efforts no longer align with this drive, it will not evolve and will either persist in its present form or eventually perish. While Darwin contends that new species emerge from combinations of changes, Rafi-ud-Din asserts that new species come into being due to creation. Darwin sees humans as machines and fragmented whereas Rafi-ud-Din views them as conscious whole personalities.⁶⁶

Rafi-ud-Din differs from Darwin in his view of the origin and nature of matter, as well as his views on the entire process of evolution. While Darwin's theory of evolution does not address the origin of matter, he believes in its automatic and accidental birth, which Rafi-ud-Din denies. Additionally, Darwin views matter as lifeless, whereas Rafi-ud-Din considers matter to be full of life due to the creation process being energy in the form of light.⁶⁷ Darwin's perspective on matter as lifeless leads him to conclude that the entire process of evolution is automatic. In contrast, Rafi-ud-Din believes that the reality of the universe lies in consciousness because matter is not immutable and immortal as it was considered to be in the 19th century, but rather mortal.⁶⁸ To support his argument, Rafi-ud-Din incorporates the ideas of various philosophers such as Berkeley (1685-1753), Immanuel Kant (1724-1804), René Descartes (1596-1650), and Louis Rougier (1889-1982). He concludes that matter is consciousness, which contrasts with Darwin's view that matter is lifeless.⁶⁹ He draws the conclusion that as scientific research and its advancements have proved the uncertainty of the matter, then there must be a defining existence present that can give meaning to this dead and vanishing matter, and this can be no other than the Living Creator. Only this concept can give meaning to various creations with beauty, art, design, purpose, harmony, and precise mathematical reasoning.⁷⁰

Additionally, he also outlines the three facts and prospects for future evolution: Firstly, consciousness will progress through man alone, as its development has ceased across all other pathways of evolution. Humanity is the most evolved species and serves as the sole means for life to continue progressing eternally. Secondly, the future evolution of consciousness will involve increasing freedom and self-awareness, building upon its past achievements of self-knowledge. Thirdly, future evolution does not require the emergence of new species, as the evolution of

66 Rafi-ud-Din, *The Qur'ān and Modern Knowledge*, pp. 148-150; *The Ideology of the Future*, p. 20.

67 Rafi-ud-Din, *The Ideology of the Future*, pp. 16-19.

68 Ibid.

69 Ibid., p. 20.

70 Ibid., pp. 25-29.

species is really the evolution of consciousness, with the brain serving as an instrument.⁷¹ As the material instrument of consciousness no longer obstructs it, consciousness can freely add to its freedom and knowledge. Beyond the limit of human brain development, it is not the species of the brain that will evolve, but rather human self-consciousness. To say that man is a self-conscious animal means only that in him matters cannot and does not impede the growth of self-consciousness, such is the evolved construction of the brain, but self-consciousness is yet to grow in him to tremendous dimensions.⁷²

Rafi's viewpoint considers the creation of Man as the climax of evolution, with the Islamic State's formation during Prophet PBUH's time as the culmination of evolution at the collective level. Rafi-ud-Din's view of evolution can be summed up in three stages⁷³; the evolution from the initial premature stage to a feasible state for existence, the emergence of the first living organism to the emergence of man, and the intellectual growth of human minds from their initial raw form to increasingly complex forms.⁷⁴ All these stages lead to development of different urges at every stage:

1. The material stage: The developing of urge of matter or the physical laws.
2. The animal stage, developing the urge of the animal or the instincts.
3. The human stage, developing the urge of consciousness in freedom.⁷⁵

Hence, once we acknowledge that the fundamental reality of the universe is consciousness, we must accept that the process of creation or evolution serves a purpose. The causal sequence is not merely mechanical but rather teleological, and the laws of physical science, biology, and psychology must be understood within the context of this purposeful creation.⁷⁶

After settling the issue of creation as a conscious one and gradual evolution with the development of the urge of consciousness at the Human stage, Rafi moves to reset the concept of human nature.

71 Ibid., pp. 26-27.

72 Ibid.

73 Muhammad Rafi-ud-Din, *Quran aur Ilm-e-Jadeed* (Lahore: Anjuman Khudam ul Qur'an, 2007), p. 142.

74 Iqbal also condones the view of evolution and many of his verses can be quoted in this regard. Like this one: This universe, perhaps, is yet incomplete *** For I hear repeated sounds of "Be, And It Was".
یہ کائنات ابھی ناتمام ہے شاید *** کہ اُ رہی ہے دمام صدائے کن فیکوں.

look at: <https://www.iqbal.com.pk/iqbal/life-of-iqbal>

75 Rafi-ud-Din, *The Ideology of the Future*, p. 31.

76 Ibid.

3.2 The Urge of Instinct and the Urge of Self

To discuss the true nature of human instinct, Rafi begins with the concept of instincts. For him, the emergence of humans was a significant occurrence in the history of life, signifying a new phase of advancement distinct from the one that came before it. Earlier, when amoebas came into being, life overcame physical barriers. However, with the advent of humans, life overcame instinctual barriers. Although instincts aided in the evolution of life, they also impeded its progress. But consciousness broke through the shackles of instincts, just as it had broken through the restrictions of physical laws in the past. Consciousness was peeling away layers of matter to reveal the true essence of life, marking its second significant triumph. Matter and its laws can be viewed as a lower form of life, while animals and their instincts represent a higher form of matter. The fixed physical laws governing matter were supplanted in animals by fixed behavioral tendencies called instincts.⁷⁷

Rafi goes on to state that with the emergence of man, life has surpassed the limitations of instincts, enabling humans to oppose their innate desires. Although animals can also resist their instincts, their opposition is not a voluntary choice, but rather the result of one instinct overpowering another. In contrast, man's resistance to his impulses stems from free will.⁷⁸ He can resist his innate urges to such an extent that none of his impulses are satisfied during this process. Philosophers have long believed that reason is the sole distinctive ability that separates humans from animals. However, reason alone cannot govern or restrain urges and desires since it is not an urge or desire in itself. This privilege belongs to the urge of consciousness, which philosophers have overlooked. This urge arises when consciousness attains freedom, as it has in human form. It is driven by the attraction that consciousness has for itself, and the pull towards the Universal Consciousness, which is the source of all consciousness. The principle form of this urge is the love of ideals.⁷⁹

4. Beyond Materialism: The Urge of Ideal – Sole Urge of Human Consciousness and Living Force of Humanity

Rafi ud Din believed that all of the prevalent Western theories elaborating on Human Nature misrepresented Human Nature and led humanities to perceive itself as akin to animals, or perhaps as superior animals, with no inherent qualitative distinction from them. The belief

77 Ibid., pp. 19-20.

78 Ibid., p. 30.

79 Ibid., p. 49.

emerged that the primary objective of human existence is to fulfill instinctual drives akin to those of animals. These instincts wield significant influence and serve as the primary motivation behind all human endeavors. According to this perspective, humans are inherently driven by these instincts, with no overarching purpose behind their creation.⁸⁰

Rafi-ud-Din recognizes the significance of these instincts and acknowledges that they underlie many human actions. However, he disagrees with the notion that the entirety of human personality can be explained solely by animalistic desires or instincts. Humans possess higher desires that are unique to our species, such as an innate search for beauty, a desire for knowledge, and a need to express ourselves creatively. These desires are not related to biological needs and are an expression of our self-consciousness. Animals lack these attributes and, therefore, cannot experience them. The search for a complete, beautiful ideal is inherent in human nature, which is "the sole dynamic power of all human activity whether economic or otherwise."⁸¹ As for ideals, he says, "We may, therefore, define an ideal as that object or idea to which the self ascribes the highest beauty and excellence known to it at any time and to which, therefore, it attaches itself wholeheartedly."⁸²

An individual's love for an ideal is the primary driving force that governs their desires on a psychological level. He believed that (a) those ideals do not stem from a separate impulse within human nature, and that they originate from and serve one or more of the desires and impulses of humans, commonly referred to as instincts, which humans share with animals. The purpose of these instincts is to sustain the life of both the individual and the species. On the other hand, it is man's natural and independent urge for Beauty and perfection which rules and controls all such impulses, in spite of their biological compulsion, for the sake of its own satisfaction."⁸³

Rafi-ud-Din's book *Ideology of the Future* posits that the love for one's ideal is a critical factor in developing a powerful and noble personality. This love for the ideal begins in childhood with a child's attachment to objects that fulfill their instinctive desires, such as food. As the child becomes self-conscious and identifies themselves as "I," they start to appreciate the greatness and goodness in some people around them, who become their ideal. The child strives to become like them, seeking their approval and love, which leads to the refinement of the concept of the

80 Mohammad Rafi-ud-Din, "Islam and Human Nature," *Islamic Education- Journal of the All-Pakistan Islamic Education Congress*, January, February (1972), pp. 4-10.

81 Rafi-ud-Din, *The Ideology of the Future*, pp. 50-51.

82 Ibid., p. 50.

83 Ibid., p. viii.

ideal as the child grows and gains more experiences.⁸⁴

This ideal is what compels humans to move forward and strive for success, as without it, they cannot achieve internal satisfaction. The concept of the ideal demands that humans continue to push themselves throughout their lives, leading to a lifelong struggle to achieve it. The love for an ideal has a significant impact on an individual's mental and moral well-being. Obstacles in attaining one's ideal can lead to a weak personality, grief, nervous disorders, unhappiness, and discontentment. A person's personality is directly proportional to the height of their goal or ideal; the higher the goal, the higher the personality, and vice versa.⁸⁵

In order to elaborate the urge for ideal he believes the love for it is the sweetest and most powerful urge of human beings around which all of our traits and tendencies can be described. He argues that during the process of love, individuals become so consumed with their goal that they view everything else in the world as insignificant in comparison.⁸⁶ They idealize the person they love and attribute all kinds of good qualities to them, even though no one is completely flawless. Love can also be directed towards achieving a particular status or position in life, such as power, wealth, fame, or family. When someone searches for this ideal in bodily instincts like sex, hunger, or wealth, it is simply a failure to choose the right ideal can never bring constant and lasting satisfaction. Humans spend their entire lives striving to achieve this ideal, but once it is attained, it loses its attraction, and a feeling of emptiness sets in.⁸⁷

The process of refining the ideal and growing self-consciousness continues throughout an individual's life until their self-consciousness stops growing. However, if an individual's ideal is inferior, their personality will also be inferior, making it essential for the ideal to be an abstract concept beyond the empirical world and constantly evolving and refining. Also, choosing the flawed or incorrect ideal, even if it is achieved, leads to a feeling of lasting dissatisfaction. The Right Ideal, one that satisfies an individual's desire entirely, is the ultimate goal, and the more abstract something is, the more beautiful it becomes. Individuals tend to discard all ideals except one over time.⁸⁸ Moreover, Humans have an aesthetic sense that values beauty wherever it is encountered, and this search for the ideal finds expression in the arts. Art is a physical expression of the ideal, with various forms such as stone, voice, color, word, movement, or

84 Ibid., pp. 60-62.

85 Ibid., pp. 58-59.

86 Ibid., pp. 65-68.

87 Ibid., pp. 67-69.

88 Mohammad Rafi-ud-Din, "What is Man," *Islamic Education- Journal of the All-Pakistan Islamic Education Congress*, March & April (1968), pp. 15-30.

even through behavior and ornamentation of possessions. The ideal is an abstract concept, and art is the manifestation of this concept into physical expression. Moreover, Rafi-ud-Din argues that the source of the force responsible for human activity is not from an inner ideal but from an outer ideal that is unseen, supreme, and complete in all respects.⁸⁹

Rafi-ud-Din emphasizes that an ideal must be free of defects, possessing all the admirable and lovable qualities that can motivate an individual, with beauty being an integral part of it. Any lack of quality can terminate the love for the ideal. The ideal must be powerful, perfect, and possess the highest qualities to be adorable and admirable. The attributes of this ideal cannot be found in any worldly possessions or achievements. Only Allah, the Almighty, possesses all the qualities of a true ideal, and He alone is worthy of becoming the center of man's love and struggle. The only way to achieve true satisfaction is by choosing Allah as the center of one's love and struggle. This ideal is found only in Allah, but humans are ignorant of this fact and seek it in worldly ideals. Although no worldly ideal is perfect, humans continue to search for the perfect ideal until they gain a true understanding of God. Inner peace and satisfaction can only be achieved when Allah is made the ideal.⁹⁰

4.1. Allah: The Sole Ultimate Ideal for Humanity

Rafi-ud-Din stated that if one had to summarize the teachings of prophets in a single word, it would be "love" and this is the essence of Islam.⁹¹ In Islam, the ultimate goal for every Muslim is to make Allah their Ideal and love Him with utmost intensity, and no other love should be on par with this.⁹² This love should be the driving force behind all their actions, and all of Allah's commands should be followed out of this passionate love. This Love of Allah should be the motivating force behind all the actions of a man.⁹³ Humans possess an innate longing for an all-encompassing, alluring, and omnipotent entity, which can only be the Creator of the universe,

89 Ibid., pp. 69-71.

90 Ibid., pp. 73-79.

91 Mohammad Rafi-ud-din, *Manifesto of Islam* (Lahore: Anjuman Khudam ul Qur'an, 2001), pp. 10-11.

92 قال تعالى: ﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [التوبة: 24].

That means: (Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.") [At-Tauba: 24].

93 عقل و دل نگاہ کا مرشد اولیں ہے عشق *** یہ عشق اگر نہ ہو تو شرع و دین بتکدہ تصورات.

Which means: intellect is pursuing and not having unlike love which is owning and having. for more detail on look at: <https://hasnainnaqvi93.wordpress.com/2016/07/08/allama-iqbal-on-love-intellect>

God. Furthermore, there is no more persuasive depiction of the universe than the idea that it is fundamentally an "all-powerful creative self-consciousness" that encompasses traits such as symmetry, coherence, beauty, and perfection.

The Qur'ānic view of the unconscious source of man's dominant urge is described as a promise taken by Allah from human souls.⁹⁴ Although this promise is not remembered by anyone in this world, it has been ingrained in the unconscious nature of man. As a result, man is constantly searching for the Great Ideal he had experienced consciously millions of years ago. If he does not find Allah in this search, he becomes unhappy and sad inside.

According to the Qur'ān, it does not matter what name one uses for the creator of the universe, whether it be God or Allah or any other name. What matters is that He possesses all the qualities of beauty, perfection, and excellence that nobody else can have. "Call an Allah or call a beneficent. By whatever name you call on Him. He has the best attributes."⁹⁵ The Prophet Muhammad (PBUH) has provided a sketch of the hundred excellent and glorifying attributes of God, such as the Most Merciful, the Beneficent, the Most Loving Lord, the Pious One, and the Peace and Peace Provider. The purpose of sharing this knowledge is for man to make Allah his ideal and love Him only.

The teachings of prophets are of utmost importance to humanity as man has a strong desire for an ideal, which is the ruling power of man. The true understanding of the Ideal can only be achieved through revealed knowledge, and the Prophet shares his own true knowledge of Consciousness and God with his followers. If a person denies following the Prophet due to their indifference or issues, they fail to attain the spirit and love of the right Ideal. As a result, they get entangled in their concept of a wrong ideal, leading to anxiety in this world and bearing its consequences in the hereafter.

94 قال تعالى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ [الأعراف: 172].

That means: (And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware.") [Al-A'raf: 172].

95 قال تعالى: ﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ [الإسراء: 110].

That means: (Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way). [Al-Isra': 110].

5. Conclusion

In a nutshell, according to Rafi-ud-Din, Man is a transcendent being and his sole dynamic urge that is the main driving force behind all his efforts is the love of an Ideal. An Ideal that is "Complete", "Ultimate", "Powerful", "Beautiful" and that has all the good attributes one can imagine. In his philosophy, "The Urge of Ideal" is a fundamental aspect of human nature, and it is the driving force behind human development and progress. According to Rafi-ud-Din, the Urge of Ideal is closely linked to the concept of "fitrah," which is the natural state of goodness and purity that exists within all human beings. He argued that people are born with an innate desire to seek truth, goodness, and beauty and that this urge is what motivates individuals to pursue self-improvement and personal growth. Rafi-ud-Din believed that the Urge of Ideal is expressed in a variety of ways, including through creativity, intellectual pursuits, and spiritual practices. He argued that individuals who are able to tap into this inner drive are more likely to achieve their full potential and find meaning and purpose in their lives. Human nature, therefore, is driven by a fundamental need for self-actualization, which he saw as the ultimate goal of human existence.

The concept of Love, as given by Rafi-ud-din has not won the true appreciation that it deserves. It is a very comprehensive effort to explain all the facts about human personality in the light of a single describing fact. It seems strange that the evidence of nature, as well as the evidence from within the Man, totally acknowledges the point of view of Rafi-ud-din. The present intellect of Man, with all its glory and progress, has completely failed to explain the tragic element of Human Nature. W Lillie, who was a famous teacher of philosophy, wrote that if the original Bergsonian premises are accepted, then no one could disagree with the conclusions of Rafi-ud-Din about human nature.⁹⁶The point raised by Lillie is of immense importance. Further, he clearly described that the strongest section of Rafi-ud-Din's theory is the portion examining the psychological theories of McDougall and Marx on one side. Freud and Adler on the other, have revealed the inherent flaws in these theories.

96 William Lillie, *Introduction to Ethics* (London: Methuen, 1948).

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